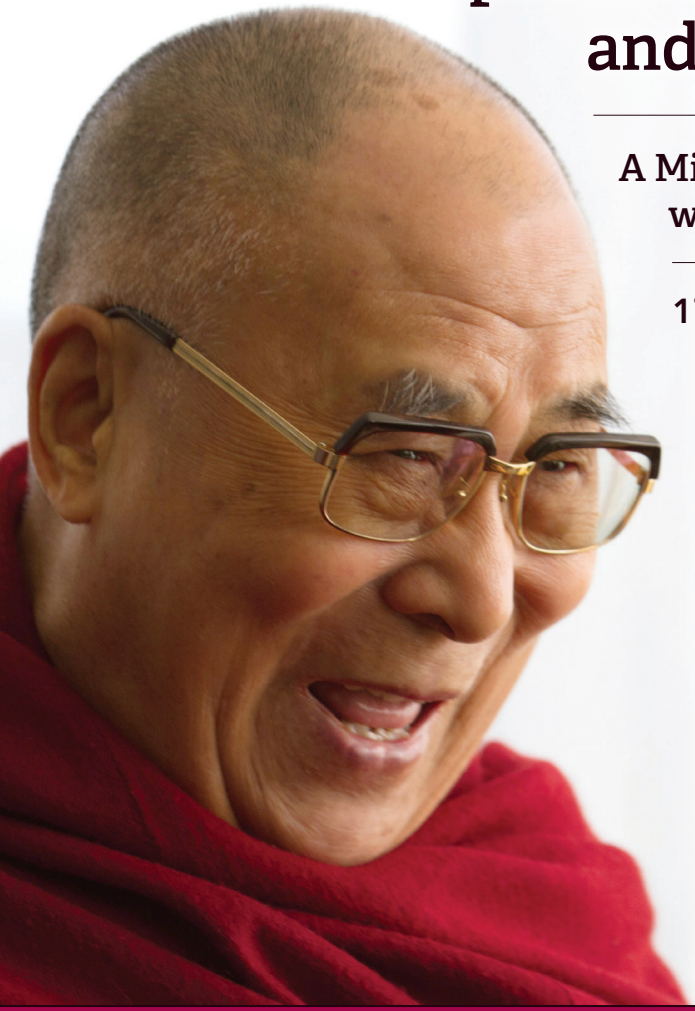
2017 MIND & LIFE XXXII

Botho/Ubuntu: A Dialogue on Spirituality, Science and Humanity

A Mind & Life Dialogue with the Dalai Lama

17–19 AUGUST, 2017



BOTHO UNIVERSITY | GABORONE, BOTSWANA

WELCOME

It is with sincere gratitude to the people of Botswana that I welcome you to the Mind & Life Dialogue, "Botho/Ubuntu: A Dialogue on Spirituality, Science and Humanity with the Dalai Lama."

This historic event was carried forth from the imagination of visionary and determined individuals here in Africa, across oceans and continents to the monks of India, and passed along through the hardworking hands of event planners, government officials and scores of volunteers to this very moment. And now we are together — poised with shared optimism and ready to discover new ideas through expert teachings on Botho/Ubuntu, healing from the legacy of wars and colonialism, and advancing social justice and women's equality.

Yet in spite of all the preparation and the anticipation, the beautiful reality is that no one here, including His Holiness the Dalai Lama, can say exactly what will emerge. At a minimum, we will learn and grow as individuals because the program planning committee has assembled a truly inspiring conference. There is also a good chance that we may learn and grow collectively, as humankind, taking with us insights and understandings to be nurtured and shared long after this event is over.

Let us join with the millions of like-minded people throughout Africa and around the world who have awakened to the peace of mind that comes from living with compassion and with full awareness of our connection to one another, to the Earth and to all living beings. Over the next few days, let us understand even more deeply the wisdom found in knowing that "I am because you are."

Susan Bauer-Wu
President, Mind & Life Institute

PROGRAM NOTES

On behalf of the Program Planning Committee, we welcome you to this 31st Mind & Life Dialogue with His Holiness the 14th Dalai Lama. We hope these three days convey the spirit of open inquiry into the human condition that has characterized these meetings from their inception as small gatherings at the residence of His Holiness in India 30 years ago.

The idea for these dialogues grew out of the shared commitment by Chilean neuroscientist Francisco Varela and the Dalai Lama, to investigate human experience and the nature of reality through multiple modes of knowing. Reflecting different philosophical, cultural and experiential views, Mind & Life Dialogues combine rigorous scholarship in the humanities and sciences with first-person knowledge borne of practices that bring meaning to the lives of Dialogue participants.

The purpose of this Dialogue is fourfold: 1) To explore the indigenous African ethic of Botho/Ubuntu as it relates to Buddhist ideas of interdependence and compassion; 2) To examine current scientific understanding of how our interconnectedness impacts one another for good or ill; 3) To understand how Botho/Ubuntu can be distorted to maintain cultural norms and systems of power that lead to oppression of, and violence against, women, children and other marginalized groups; and 4) To envision how our connectedness can heal division, forgive profound transgression and point toward a richer understanding of what it means to be human.

We have organized the Dialogue into three segments: Presentations of Botho/Ubuntu from multiple perspectives (Sessions I and II); Relevant views from scientific research (Sessions III and IV); Articulation of causes and avenues for remediation of bias, subjugation and violence (Sessions IV and V). Each presentation will be followed by discussion of outstanding questions and issues from multiple perspectives.

We begin our exploration of Botho/Ubuntu in Session I with a presentation by **Ponatshego H.K. Kedikilwe** who will introduce this concept as encapsulating the fundamental values and belief systems of indigenous Africans, and explore how it manifests in the Botswana internal and external environment. In Session II, **Mandaza Kandemwa** will speak as a spirit-medium, medicine-man, community-builder and custodian of indigenous knowledge about traditional healing, as a lived art of the community experience of Botho/Ubuntu cosmology. **Michael Onyebuchi Eze** will conclude Session II with a consideration of the

limitations imposed upon Botho/Ubuntu when held as an ideology, and examine different ways it may be applied as a contemporary philosophy of African humanism.

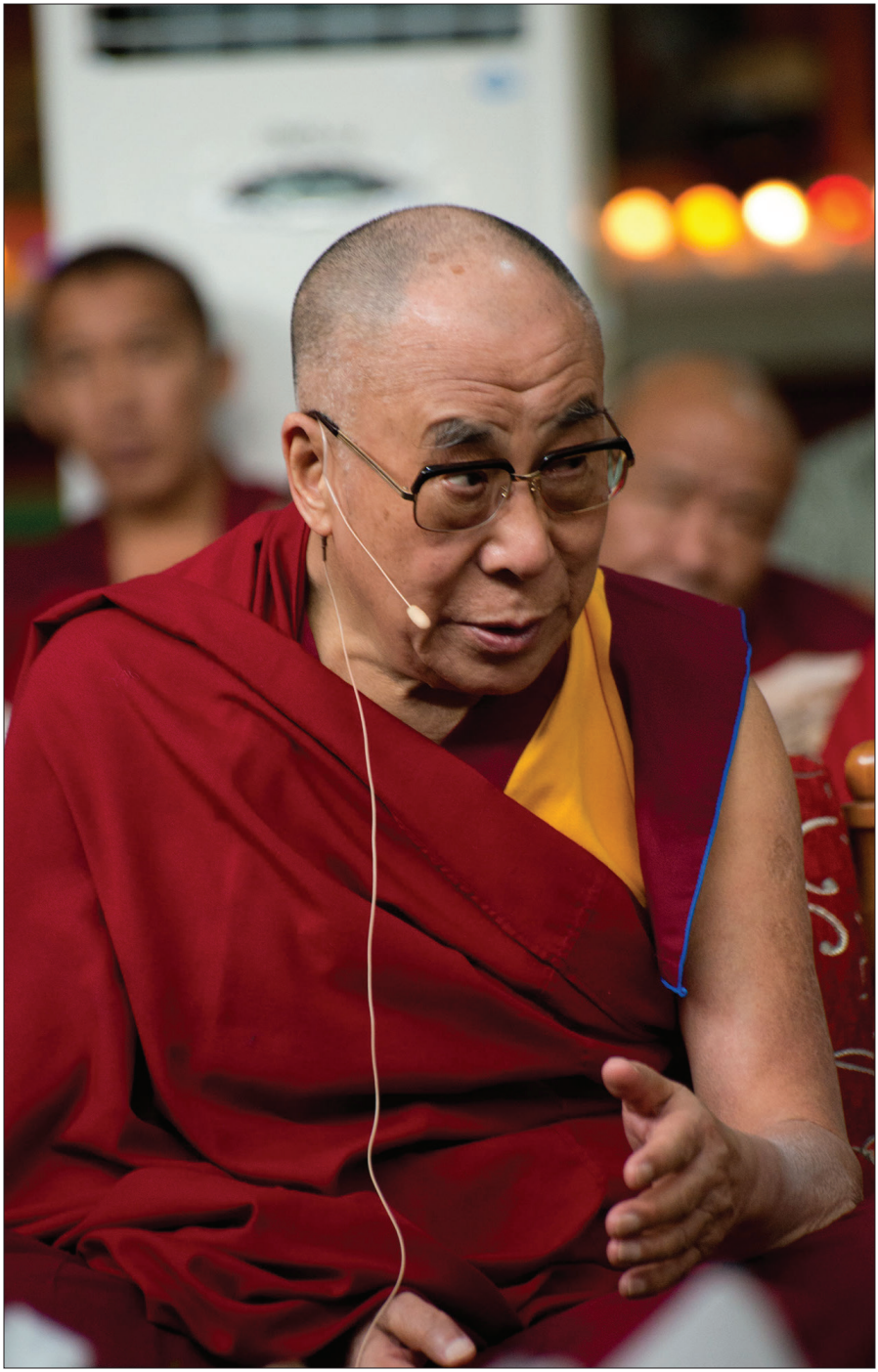
In Session III, **Rebecca Shansky** will discuss how the ability of our brains to detect and respond to perceived threats can result in chronic stress responses that damage the very parts of our brains needed to cope with and diffuse conflict. She will describe how emotional trauma can alter brain structures, leading to long-term deficits. **Uri Hasson** will show that when people communicate effectively, their brains become coupled. This can create connections and promote exclusions and divisions between *us* and *others*. In Session IV, **Carsten K.W. De Dreu** will further explore the biology contributing to our capacity to care for our in-group, and compete with out-groups, including the role of the hormone oxytocin in this "tend and defend" brain system.

Session IV continues with a presentation by **Graça Machel** that raises critical questions about how the role and nature of Botho/Ubuntu in African societies can be reconciled with the violations of women's and children's rights that we witness in modern society. She will consider how understandings of humanity have been distorted to promote patriarchal systems of power, and how understandings of Botho/Ubuntu and the strengths of African communities in the past can be used to promote healing in current contexts. Session V opens with **Pumla Gobodo-Madikizela**, who will explore post-conflict societies and the coexistence of perpetrators and victims of atrocities, considering what drives victims to feel empathy with the "other," even when their moral compass points toward its inappropriateness.

To conclude, two young African leaders will present their projects. **Grace Amponsah** will describe the organization she founded, "A New Dawn," which is committed to guiding underprivileged girls to realize their dreams and become agents of change in African society. **Donald Molosi** will describe his work in theater, drama teaching and as a convener of virtual community that promotes the revitalization of traditional institutions by returning them to their ethical Botho/Ubuntu core.

Clifford Saron
Chair of the Program
Planning Committee

Daniel Irurah
Co-chair of the Program
Planning Committee



HISTORY
OF MIND & LIFE DIALOGUES

Mind & Life Dialogues are conversations between the Dalai Lama and leading scientists and scholars, addressing critical issues of modern life at the intersection of scientific and contemplative understanding. The Dialogues began in 1987 as intimate discussions and have grown to include large public and private events at locations around the world.

2016 MIND & LIFE XXXI	Power & Care
2015 MIND & LIFE XXX	Perception, Concepts, and Self: Contemporary Scientific and Buddhist Perspectives
2014 MIND & LIFE XXIX	Mapping the Mind
2014 MIND & LIFE XXVIII	Ethics, Education and Human Development
2013 MIND & LIFE XXVII	Craving, Desire, and Addiction
2013 MIND & LIFE XXVI	Mind, Brain, and Matter: Critical Conversations Between Buddhist Thought and Science
2012 MIND & LIFE XXV	Contemplative Practice and Health: Laboratory Findings and Real World Challenge
2012 MIND & LIFE XXIV	Latest Findings in Contemplative Neuroscience
2011 MIND & LIFE XXIII	Ecology, Ethics, and Interdependence
2010 MIND & LIFE XXII	Contemplative Science: The Scientific Study of the Effect of the Contemplative Practice on Human Biology and Behavior
2010 MIND & LIFE XXI	Mental Training: Impact on Neuronal, Cognitive, and Emotional Plasticity

2010 MIND & LIFE XX	Altruism and Compassion in Economic Systems: A Dialogue at the Interface of Economics, Neuroscience, and Contemplative Sciences
2009 MIND & LIFE XIX	Educating World Citizens for the 21st Century: Educators, Scientists, and Contemplatives Dialogue on Cultivating a Healthy Mind, Brain, and Heart
2009 MIND & LIFE XVIII	Attention, Memory, and the Mind
2009 MIND & LIFE XVII	Dialogue on Meditation Research: Present and Future
2008 MIND & LIFE XVI	Investigating the Mind-Body Connection: the Science and Clinical Applications of Meditation
2007 MIND & LIFE XV	Mindfulness, Compassion, and the Treatment of Depression
2007 MIND & LIFE XIV	The Universe in a Single Atom
2005 MIND & LIFE XIII	Investigating the Mind: The Science and Clinical Applications of Meditation
2004 MIND & LIFE XII	Neuroplasticity: The Neuronal Substrates of Learning and Transformation
2003 MIND & LIFE XI	Investigating the Mind: Exchanges Between Buddhism and Biobehavioral Science on How the Mind Works
2002 MIND & LIFE X	The Nature of Matter, The Nature of Life
2001 MIND & LIFE IX	Transformations of Mind, Brain, and Emotion
2000 MIND & LIFE VIII	Destructive Emotions
1998 MIND & LIFE VII	Epistemological Questions in Quantum Physics and Eastern Contemplative Sciences
1997 MIND & LIFE VI	The New Physics and Cosmology

1995 MIND & LIFE V	Altruism, Ethics, and Compassion
1992 MIND & LIFE IV	Sleeping, Dreaming, and Dying
1990 MIND & LIFE III	Emotions and Health
1989 MIND & LIFE II	Dialogues Between Buddhism and the Neurosciences
1987 MIND & LIFE I	Dialogues Between Buddhism and the Cognitive Sciences

THIS CONFERENCE, "Botho/Ubuntu: A Dialogue on Spirituality, Science and Humanity with the Dalai Lama," brings African humanitarian and spiritual leaders, scholars and healers into conversation with the Dalai Lama and international neuroscientists about the African worldview of Botho/Ubuntu.

Defining humanity through our connections with one another, Botho/Ubuntu is a view that is reflected also in the Dalai Lama's teachings. Examining African values and healing practices in light of new scientific research on social connection and trauma, the Mind & Life Dialogue in Botswana explores the potential of Botho/Ubuntu as a framework for healing the legacy and trauma of wars and colonialism, and advancing social justice and women's equality.

DAY ONE

THURSDAY, 17 AUGUST

MODERATOR: LILY MAFELA

Welcome: 8:30 – 9:30

(listed in order of appearance)

Professor Lily Mafela

Welcome from Botho University

Reverend Rupert Hambira

Raphael Sikwane

Reverend Canon Mpho Tutu Van Furth

Mind & Life President, Susan Bauer-Wu

Welcome from the Republic of Botswana

His Holiness the 14th Dalai Lama

Session I: 9:30 – 11:30

Michael Onyebuchi Eze

*His Honour Ponatshego H.K. Kedikilwe**

Lunch: 11:30 – 13:00

Session II: 13:00 – 15:00

Mandaza Kandemwa

**His Honour Ponatshego H.K. Kedikilwe was unable to attend the conference and sends his regrets.*

DAY TWO

FRIDAY, 18 AUGUST

MODERATOR: THEO SOWA

Session III: **9:00 – 11:30**

Rebecca Shansky

Uri Hasson

Lunch: **11:30 – 13:00**

Session IV: **13:00 – 15:00**

Carsten de Dreu

Graça Machel

DAY THREE

SATURDAY, 19 AUGUST

MODERATORS: LILY MAFELA AND THEO SOWA

Session V: **9:00 – 11:30**

Pumla Gobodo-Madikizela

Presentations by African Youth: Grace Amponsah and Donald Molosi

Closing Discussion

Lunch: **11:30 – 13:00**

Public Address by His Holiness the Dalai Lama:

13:00 – 15:00

Musical Performance by Vusi Mahlasela

Public Address by His Holiness the Dalai Lama: "Healing Our World Through Compassion"

Listed in order of presentation

PONATSHEGO H.K. KEDIKILWE

The Concept of Botho/Ubuntu: its Expression and Resilience in the Lived Experiences of Batswana and Other Indigenous Africans

The concept of Botho/Ubuntu encapsulates the fundamental values, belief systems, cosmological worldviews and livelihood practices of indigenous Africans generally and Batswana in particular. Botho/Ubuntu is manifested in the Botswana internal and external environment, and it guides the manner in which communities interact with one another and with their external environment. Tswana idioms and proverbs, and ways of naming, highlight and illustrate the centrality of humanness or humanity, and oneness with the environment.

Botho/Ubuntu also guides the configuration and processes of the Tswana socio-economic and political structures in ways that promote interdependence, peaceful coexistence and sustainable livelihoods. The reflection of Botho/Ubuntu principles in Botswana's five national principles (Democracy, Development, Self-Reliance, Unity and Botho), has largely facilitated the country's success in governance practices that promoted peace and coexistence (Kagisano). In recent history, embodied aspects of Botho/Ubuntu in practice are reflected in Botswana's role in the southern African liberation struggle. Notably, the government and the ordinary Batswana opened their hearts and homes to refugees from crisis-torn southern African countries in spite of the fact that at the time, Botswana was a mere political and economic backwater. Botho has endured colonialism. Its application is however under threat from forces of cultural imperialism, capitalism and globalization. Its resilience nevertheless, gives hope for the future.

MANDAZA KANDEMWA

Traditional Healer as Medium for Addressing Afflictions and Restoration of Wholistic Order within Botho/Ubuntu Cosmology

My presentation develops an understanding of the art of traditional healing as one pillar of the lived community experience of Botho/Ubuntu cosmology. Such healing holistically addresses afflictions at multiple levels — self, community,

nature and spirit. It signifies the co-agencies of God (creator/life-giver), ancestors (guiding/protecting), spirit-mediums (messengers between spirit/material worlds), chiefs (custodian of people and nature), people/community, and land (primal-mother/provider) as the basis for a fulfilling life in the material world. I will describe my practice as a spirit-medium, medicine-man, community-builder and custodian/conveyor of indigenous knowledge/wisdom. I will tell of how I came to understand my calling to become a healer through the experience of near-death illness and day/night visions which opened to me the visitations with spirits/ancestors after my surrender and letting go. Through this process I was thus spirit-inducted into a life of healing, in line with the established wisdom of this role. I work closely with ancestors (immaterial realm) to impart well-being to the material realm. This is achieved through healing rituals, especially for afflictions arising from Africa's colonization and its aftermath. My complementary role and service to humanity is being a custodian/conveyor of indigenous wisdom and cultural practices informed by the spirits/ancestors. My primary role as father/grandfather and sharing within my extended community also complements my international service in sharing of the Botho/Ubuntu wisdom with diverse constituencies engaged in modern and indigenous modes of knowing for enhancing human flourishing.

MICHAEL ONYEBUCHI EZE

The History and Contemporary Frame of Botho/Ubuntu: Philosophical and Sociocultural Complexities

The common conception of Botho/Ubuntu is that it is a theory of African humanism. Many reasons suggest however, that its application and understanding in the contemporary socio-political imagination in societies where Botho/Ubuntu is preached, is merely as a practical ideology. Viewed as an ideology, its role as an ethical guide for conduct is also contradicted by the very same practices that constitute Botho/Ubuntu. How do we reconcile Botho/Ubuntu for example, with the genocide in Burundi and Rwanda or the deeply entrenched political corruption in contemporary Africa? My presentation underscores the limitations and dangers imposed upon Botho/Ubuntu when held as an ideology, and seeks to examine different ways in which Botho/Ubuntu may be applied as a contemporary African humanism that is not tied to ideology. Redeeming it from the shackles of ideology enables its availability as a genuine ethical practice and healthy humanism. In redemption of the concept, I will present Botho/Ubuntu in an historical context as a philosophy and culture of African peoples with

relevance for our conversation on diversity, humanism and shared well-being. I will explore the role of Botho/Ubuntu as a dialogic philosophy of culture that is mutually transformative. Botho/Ubuntu is thus additionally understood as a healing tradition, a call for diversity and for personal responsibility.

REBECCA SHANSKY

The Impact of Trauma on the Brain: Structural Changes and Behavioral Outcomes

Evolution has shaped our brains to be ready for the worst. Some parts of the brain, like the amygdala, are similar across species and activate rapid responses in life-threatening situations. Although these responses are essential for escaping an unexpected assault or burning building, these same systems can be activated by stressors whose solutions require a more thoughtful response. Indeed, most of the aversive events we experience as humans are not life-threatening, and yet the same chemicals and hormones flood our brains. When life stress is recurrent or chronic, repeated exposure to these elements damages the very part of our brains that is needed to cope with complex social situations, an area called the prefrontal cortex (PFC). Unlike the amygdala, the PFC is most highly developed in humans, and helps us make good decisions, behave appropriately, and manage our busy lives. I will discuss what neuroscientists have discovered about how emotional traumas can alter the structure of the PFC, leading to debilitating, long-term deficits in cognition and social behavior. I will emphasize that these effects differ between males and females. Finally, I will show that these same scientific approaches can also teach us about the biological processes that underlie empathy, compassion, and recovery.

URI HASSON

I am Because we are: Dynamic and Embodied Brain-to-brain Coupling as a new Framework for Social Interaction Between People

The Botho/Ubuntu view of “a person is a person through other persons” can illuminate both the best and the worst sides of humanity. Our research investigates how the brain responses of individuals are shaped by their interaction with other brains. We test how the brain responses of listeners, during verbal communication, are shaped to match the brain responses of the speaker. Our studies indicate that during successful communication the speaker’s and

listener's brains exhibit joint, linked-in-time coupled, response patterns. High coupling suggests strong alignment across people's mental representations of sounds and meanings. The ability to be coupled with other people allows us to communicate and be connected to all individuals, and thus exposes the humanistic nature of "us" as persons. Low speaker-listener neural coupling, however, is associated with miscommunication. Furthermore, we find that interactions with other people can create exclusions and divisions, between "us" and "others," which enhances the coupling between the brains of people within our group, while decreasing the coupling between our brains and those of out-group members. Such neural decoupling can propagate tension, conflicts and violence among groups and cultures. Exposing the underlying neural forces which operate across brains may open new ways to understand how people's thoughts and actions are being shaped and manipulated by the thoughts and actions of others which in turn influences those others, in the hope to lessen tension and increase coupling and thus shared understanding among us all.

CARSTEN K.W. DE DREU

The Biology of Care and Conflict in Groups

Relations between groups can be peaceful and mutually beneficial. Human groups co-exist, trade goods and care for one another. But relations between groups can also be competitive, and sometimes violent. Indeed, the human ability to care for "us" (our in-group) often seems to coincide with an ability to compete against "them" (out-groups). In our work we try to understand better how specific neuro-hormones found in the human brain influence this dual ability to care for "us," and to be aggressive towards "them." We discovered, first, that the motivation to care for our in-group, is related to the amount of the hormone oxytocin released into the brain, and the brain networks with which oxytocin interacts. Second, we discovered that oxytocin is also involved when we need to aggressively protect ourselves, and those who depend on us, against threatening out-groups. Thus, caring for "us" and aggressing "them" often coincides, seems to be shared between the sexes, and is under the influence of basic hormones produced in our brains. It follows that if groups are not threatening towards one another, the human biology enables care without aggression. One key question is how we can develop group relations in ways that lack threat and enable peaceful coexistence.

GRAÇA MACHEL

The Role of Botho/Ubuntu in Modern Responses to Children's and Women's Rights Issues in Africa

How can the role and nature of Botho/Ubuntu in African societies be reconciled with the many incidences of violations of women and children's rights we witness in modern society? How have African societies travelled from historical perspectives that highlighted definitions of integrated individual and collective humanity of all peoples to current violations that include far ranging sexual and emotional violence, forced marriage and other systemic abuses and discriminatory behaviour towards women and children? How have understandings and definitions of humanity, of the roles and status of women and children across the years been distorted and come to promote patriarchal systems of power that undermine the core notions of Botho/Ubuntu in African communities? As urbanisation, economic and political insecurity lead to patterns of migration and breakdown of extended families and community relations, how do traditional notions of Botho/Ubuntu adapt to reinstate and realign core definitions of collective humanity and in particular, women's rights at the core of humanity? How can notions of Botho/Ubuntu influence modern responses to protect and promote the rights of women and children and reassert the interdependence of men, women and children in traditional African societies and the elimination of violations of the rights and dignity of African peoples? How can understandings of Botho/Ubuntu and the strengths of African communities in the past be used to promote healing in current contexts and reconnect with our collective humanity?

PUMLA GOBODO-MADIKIZELA

Reparative Humanism: Exploring the Meaning of *Ubuntu*

A spirit of *Ubuntu* gestures towards both an embrace and a challenge that holds Others to greater moral accountability, and calls on them to be ethical subjects. *Ubuntu* is fundamental in both ethics and politics, and is relevant to the embodied politics of forgiveness after mass trauma and violence.

I will elaborate on this notion of the relationship between *Ubuntu* and an "embodied politics of forgiveness" and introduce the concept of *inimba* as the ultimate expression of radical interconnectedness toward wholeness. *Inimba*, loosely translated as "umbilical cord," emanates from the womb. Thus, when one's expression of *Ubuntu* carries an embodied quality, one bears (or *feels*) the Other in one's inner being and responds to the Other as if they were their own

flesh and blood. By locating the essence of our ethical responsibility towards others in the heart of the body, we are called to respond to the traumatic disruption of the past not with the moral force of righteous aggression, but with the moral force of love. Thus, the image of inimba is an evocative one because it draws us to respond to the suffering of the Other as if the Other were the child that one carried in one's womb. This points us toward understanding the body as a site for ethical engagement, a site for forging human links across time and space with the Other — even an Other responsible for one's irreparable loss.

GRACE AMPONSAH

Botho/Ubuntu: deepening Values for Intergenerational Continuity

Botho/Ubuntu is one of the greatest motivations for the work I do. Since childhood, I have received moral and financial support from others aside from my parents and that has been the reason for my success today. Inspired by my personal story, I started "A New Dawn," an organization committed to guiding underprivileged girls to realize their dreams and become agents of change in their society. Through this project, I was selected as a Dalai Lama Fellow which has enabled me to become a resilient, courageous and an interdependent leader. As a result, I have relied more on the girls I work with to design programs that work best for everyone. To me, that is what Botho/Ubuntu stands for — recognizing our responsibility to impact our communities and always asking those involved what they truly need. The future of Botho/Ubuntu in our world can be strengthened by deepening the values of every person, teaching them that the world needs their contribution, and by also hearing what the world has to say, and together build strong connections and inclusive solutions. Let us try it and celebrate ourselves through doing so even though we are likely to fail several times before we achieve our goals.

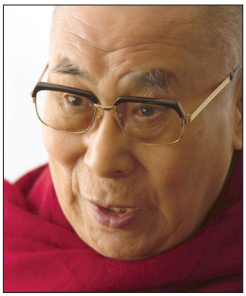
DONALD MOLOSI

Botho/Ubuntu as Basis for Intergenerational Dialogue

How do we teach and practice Botho/Ubuntu in 2017? As a stage and film actor at the intersection of performance and academia, I advocate for the inclusion of African history in the African classroom as an exercise in Botho/Ubuntu. A key trademark in my work on stage and in film has been the endeavor to commune with our ancient institutions in order to contemporize them while keeping their

original ethical and moral Botho/Ubuntu core. For instance, based on our kgota system of the democratic village court, I convene many Batswana and Africans of my generation in a digital kgota on social media platforms where we address present African youth challenges in the fashion of our ancestors who placed emphasis on therisanyo, or consultation as a mode of social operation. When our nation marked thirty-five years since the death of our founding President Sir Seretse Khama, I called a digital kgota, #SirSeretse35 through which many of my compatriots were able to hear the audio voice of Sir Seretse for the first time, to do Botho/Ubuntu with our elders. In face of an obsolete colonial curriculum still being taught in Botswana, and Africa as a whole, this year I have called a continental kgota, #UprightAfrican, a social media space where we Africans re-assess and re-imagine our education system in a manner that does Botho/Ubuntu to those who came before, and builds self-knowledge for generations that we will never see.

HIS HOLINESS THE 14TH DALAI LAMA



The Dalai Lama is a man of peace. He has consistently advocated policies of non-violence, even in the face of extreme aggression. He also became the first Nobel Laureate to be recognized for his concern for global environmental problems. He has travelled to more than 67 countries spanning six continents. He has received over 150 awards and honorary doctorates in recognition of his message of peace, non-violence, inter-religious understanding, universal responsibility and compassion. He has also authored or co-authored more than 110 books, including the "Book of Joy" with Archbishop Desmond Tutu.

The Dalai Lama, Tenzin Gyatso, was born on 6 July 1935 to a farming family in a small hamlet of Tibet. He is now the spiritual leader of Tibet, yet describes himself as a simple Buddhist monk. At the age of 23 he passed a rigorous examination with honors and was awarded the Geshe Lharampa degree, equivalent to the highest doctorate in Buddhist philosophy. In 1950, after China's invasion of Tibet, he was called upon to assume full political power. Therefore, in 1954, he went to Beijing and met with Mao Zedong and other Chinese leaders. Five years later, following the brutal suppression of the Tibetan national uprising in Lhasa by Chinese troops, the Dalai Lama was forced to escape into exile. Since then he has been living in Dharamsala, northern India.

In 1963, he presented a draft democratic constitution for Tibet. The charter enshrines freedom of speech, belief, assembly and movement. It also provides detailed guidelines on the functioning of the Tibetan Administration with respect to Tibetans living in exile. In 1992, the Central Tibetan Administration published guidelines for the constitution of a future, free Tibet.

In 1989 he was awarded the Nobel Peace Prize for his non-violent struggle for the liberation of Tibet.

GRACE AMPONSAH

Grace Amponsah is a MasterCard foundation scholar and recent graduate of Ashesi University College with a major in Business Administration. She is passionate about youth development, women empowerment and entrepreneurship. She is a member of the Dalai Lama fellows and Byron fellows community whose purpose is to create a flourishing world by building compassionate, resilient and visionary leaders around the world. She is the founder of "A New Dawn," an organization whose sole purpose is to unleash the potential of underprivileged teenage girls by maximizing their educational, financial, social and spiritual life. Amponsah is presently a faculty intern for Foundations of Design and Entrepreneurship at Ashesi University College.

CARSTEN DE DREU

Carsten de Dreu is Professor of Psychology at Leiden University and is affiliated with the Center for Experimental Economics and Political Decision Making at the University of Amsterdam. He is a fellow of the Royal Netherlands Academy of Sciences, and former president of the European Association of Social Psychology. He trained over 30 PhD students and 10 postdoctoral fellows, many of whom pursued successful academic careers. With them, and others, he published over 200 research articles and 50 book chapters on the neurobiological and psychological underpinnings of human cooperation and conflict, ethnocentrism, intergroup prejudice and discrimination, and creative problem solving as a means to negotiate agreement. He has published several books, including "Conflict in Organizations" (Lawrence Erlbaum, 2008; with Michele Gelfand), and "Social Conflict within and Between Groups" (Taylor & Francis, 2014).

MICHAEL ONYEBUCHI EZE

Michael Onyebuchi Eze teaches African political theory at the University of Amsterdam and he is a fellow at Trinity Hall, University of Cambridge. Previously, he was a visiting scholar at the Center for African Studies and a research associate at the Martin Luther King Jr. Institute, both at Stanford University. He is the founding director of the Center for Leadership and African Diaspora Studies, Covenant University of Nigeria. He was a Stiftung Mercator Foundation Research Fellow at the Kulturwissenschaftliches Institut (Institute for Advanced Study in Humanities) in Essen, Germany, from 2006–2009. He earned his PhD, summa cum laude in History and Cultural Reflection from Universität Witten-Herdecke, Germany (2008), He received his MA in philosophy from the University of Pretoria, South Africa (2006) and BA Honours in philosophy and classics from the Jesuit School of Philosophy, in Harare, Zimbabwe (2003). He has taught at the universities of Frankfurt, Augsburg and Colorado Christian University. He has published articles in many scientific journals, and he has published two books, "The Politics of History in Contemporary Africa" (2010) and "Intellectual History in Contemporary South Africa" (2010), both from Palgrave-Macmillan. Other scholarly peer reviewed articles include, "Pan Africanism and the Politics of History" (2013), "Pan Africanism: A Brief Intellectual History" (2013), "Humanism as History in Contemporary Africa" (2011), "The Politics of Being a Human Being In Soweto: Identity as a Social Capital" (2011), "I am Because You Are" (2011), "Pan-Africanism and the Politics of History" (2013), "Pan-Africanism: A Brief Intellectual History" (2013), and "I am Because You Are: Cosmopolitanism in the age of Xenophobia" (2017).

PUMLA GOBODO-MADIKIZELA

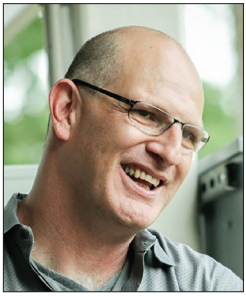
Pumla Gobodo-Madikizela is Professor and Research Chair in Historical Trauma and Transformation in the Faculty of Arts and Social Sciences, Stellenbosch University. Her previous positions are Professor in the Psychology Department at the University of Cape Town, and Senior Research Professor at the University of the Free State, leading the initiative "Studies in Trauma, Memory and Forgiveness." Her book "A Human Being

Died that Night: A South African Story of Forgiveness" won the 2004 Alan Paton Award, and the Christopher Award in the United States. The book has been published seven times, including translations in Dutch, German, Italian and Korean. Her other books include "Narrating our Healing: Perspectives on Healing Trauma" as co-author; "Memory, Narrative and Forgiveness: Perspectives on the Unfinished Journeys of the Past" as co-editor; "Breaking Intergenerational Cycles of Repetition: A Global Dialogue on Historical Trauma and Memory" as editor; and "Dare We Hope: Facing Our Past to Find a New Future."

Among her honors are an honorary doctorate of law from Holy Cross College, in Worcester, Massachusetts, in 2006, and the Eleanor Roosevelt Award in 2007. She was honored among "100 People who Made a Difference" in the permanent exhibit of the Hall of Heroes in the National Freedom Centre in Cincinnati, Ohio, in 2005. Her dialogue initiatives and her research on empathy were recognized with the Social Change Award for "contribution made by a leading psychologist toward social transformation in South Africa."

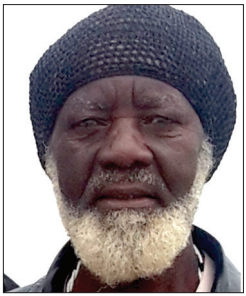
Gobodo-Madikizela was the 2016 Distinguished African Scholar at Cornell University. She has received various research fellowships including fellowships at the Harvard Radcliffe Institute for Advanced Study, the Carr Centre for Human Rights Policy at the Kennedy School at Harvard University, and the Claude Ake Visiting Chair in the Peace and Conflict Research Department at Uppsala University, Sweden.

URI HASSON



Uri Hasson grew up in Jerusalem. As an undergraduate, he studied philosophy and cognitive sciences at the Hebrew University. He completed his PhD in Neurobiology at the Weizmann Institute in Israel and was a postdoctoral fellow at NYU before moving to Princeton. He is currently a Professor in the Psychology Department and the Neuroscience Institute at Princeton University. His research program aims to understand the neural basis of face-to-face, brain-to-brain, social interaction, with a focus on verbal communication and storytelling in real-life contexts.

MANDAZA KANDEMWA



Mandaza Augustine Kandemwa is a spirit-medium and medicine-man from Bulawayo, Zimbabwe. In Shona, his native tongue, he is known as a Mhondoro, Svikiro and Gombwa. He was initiated through the tradition of the njuzu, the water spirits. As a vessel of the Spirits, Mandaza receives visions and dreams, makes offerings, performs healing rituals, and serves as a messenger for the Ancient Ones. Mandaza carries with him in his heart the Central African spiritual tradition of healing and peacemaking. He is known internationally for his loving presence and for his preservation of the old ways. He stands for Truth, Love, Justice and Peace in this world.

Mandaza was raised in a Christian home, trained as an educator, school administrator, and police officer in Apartheid Rhodesia, now Zimbabwe. During this time, he became actively involved in the liberation struggle. Like the water spirits he carries, Mandaza flows between the worlds. He easily moves between the worlds of Christianity, the secular, the traditional, the modern, the industrial and the earth ways: all that is sacred and profane. Currently, Mandaza travels internationally offering teachings and healing counsel in churches, schools, prisons and hospitals. He co-authored, with Michael Ortiz Hill, Twin from Another Tribe and The Village of the Water Spirits, two of the few books that discuss Shona cosmology and traditional practices. Mandaza serves a large community in Zimbabwe that is dependent on him for food, clothing, education, healing and spiritual nourishment. Mandaza is married to the Ndebele trance medium Simakuhle Dube and has twelve children, ten boys and two girls.

PONATSHEGO H.K. KEDIKILWE

His Honour, Dr. Ponatshego H.K. Kedikilwe, was appointed Vice President of the Republic of Botswana on 1 August 2012. He is a graduate of Syracuse University in New York. He has served as a senior civil servant in the ministries of Finance and Development Planning, Works and Communications and headed the Department of Public Service Management. In addition, he has served as Minister for Presidential Affairs and

Public Administration, Commerce and Industry, Finance and Development Planning, Education and Minerals, Energy and Water Resources. He has served as Chairman of the University of Botswana Council and was Member of the Monetary Preparatory Commission which recommended the establishment of the Bank of Botswana and use of the Pula currency in 1976.

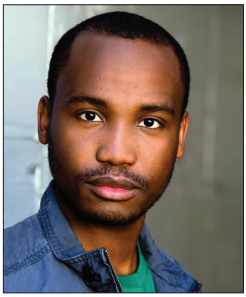
He has served in various key parastatal and private organisations in Botswana and chaired the famous Presidential Commission on Education in 1992. That same year, he was awarded a Presidential Order of Honour. He received an Honorary Degree of Doctor of Laws from the University of Botswana in 2007. In November 2011 His Majesty the Emperor Akihito of Japan conferred on Dr. Kedikilwe the highest award in that country, the distinction of the Grand Cordon of the Order of the Rising Sun for efforts in sustaining and developing the bilateral relations between Japan and the Republic of Botswana. In 2014 Dr Kedikilwe was awarded Naledi ya Botswana (NYB), an honour given for outstanding service to the Republic of Botswana. He was a Member of Parliament for 30 years (1984 – 2014). After his retirement the President of Botswana appointed him Chairman of the Presidential Inspectorate Task Team to assess, monitor and propose interventions to improve the delivery of Government programmes and projects such as Poverty Eradication, Youth Development Fund, Women Economic Empowerment and Economic Diversification Drive.

GRAÇA MACHEL

Graça Machel is President of the Foundation for Community Development, the UN Secretary General's Sustainable Development Goals Advocate. She is a renowned international advocate for women's and children's rights and has been a social and political activist over many decades. She is a former freedom fighter and was the first Education Minister of Mozambique. Her contributions to the Africa Progress Panel, the United Nations Secretary-General's Millennium Development Goals Advocacy Group, the High-Level Panel on Post 2015 Development Agenda, and now as Member of the UN Secretary-General's Sustainable Development Goals Advocacy Group have been widely appreciated. She is a member of The Elders, Girls Not Brides, Board Chair of the Partnership for Maternal, Newborn & Child Health, Ambassador for Every Woman Every

Child, President of SOAS, University of London, Chancellor of the University of Cape Town, Board Chair of the African Centre for the Constructive Resolution of Disputes, President of the Foundation for Community Development, founder of the Zizile Institute for Child Development. As Founder of the Graça Machel Trust, she has focused more recently on advocating for women's economic and financial empowerment, education for all, an end to child marriage, food security and nutrition, and promoting democracy and good governance.

DONALD MOLOSI



Winner of more than 25 international acting awards and more than 15 writing awards, Donald Molosi is an award-winning Broadway and Hollywood actor and writer. Molosi was the first Motswana actor to perform on Broadway in 2007, and in his upcoming 2017 off-Broadway play "Black Man Samurai," Molosi chronicles his own decade-long career in New York City's Theatre District.

Molosi is featured in "A United Kingdom" opposite Golden Globe and Emmy award nominee David Oyelowo and Oscar nominee Rosamund Pike. The film depicts the marriage of Prince Seretse Khama and Ruth Williams in the 1940s and the uniting of the people of Botswana. In his 2017 viral essay "Dear Upright African," Molosi explores botho as a basis for the African school curriculum. In it, he argues that if African schools included African classrooms it would be an act of botho to those who came before and those who are still to tread the Earth, a proposal embodied in all his theatrical works.

Molosi's most recent film appearance is in "We Are All Blue," a documentary film Molosi released in 2017. The film explores Botswana history over the past 50 years through the lens of inter-generational dialogue. In his off-Broadway magnum opus, "Blue, Black and White" (2008), Molosi explored the transformative interracial marriage of Botswana's inaugural First Couple, Sir Seretse and Lady Khama.

Molosi holds an MA in Theatre and Performance Studies from the University of California–Santa Barbara, a Graduate Diploma in Classical Acting from LAMDA (UK) and a BA in Political Science and a BA in Theater, both from Williams College in Massachusetts.

REBECCA SHANSKY

Rebecca Shansky is an Assistant Professor in the Psychology Department at Northeastern University in Boston, Massachusetts. Her doctoral work at Yale University examined the influence of sex hormones on stress-related cognitive impairments, identifying an interaction between estrogen and catecholamine signaling. As a postdoctoral fellow at the Mount Sinai School of Medicine, she studied the effects of chronic stress on prefrontal circuitry, again focusing on the role of estrogen in mediating the structural changes the brain undergoes in response to stress. Now her lab focuses on identifying the neurobiological basis of sex differences in fear responding, integrating complex behavioral analyses and confocal microscopy to identify cellular markers of susceptibility and resilience.

LILY MAFELA

Lily Mafela is a Professor of History and History Education at the University of Botswana in the Department of Languages and Social Sciences Education. She joined her department in 1983 as a newly graduated Staff Development Fellow. Following attainment of the MEd (History Teaching) degree from the University of Bristol, she served as head of the department.

Between 1987 and 1993, Mafela studied at Northwestern University in Evanston, Illinois, obtaining an MA and PhD in History, with a major in African History and a minor in Latin American History. Her doctoral dissertation, funded by a competitive award from the Rockefeller Foundation of New York, focused on gender analysis of the history of education in pre-colonial and colonial Botswana. She is currently revising that work for publication as a book. Subsequently, she earned an MBA from the De Montfort University in Leicester, UK.

Mafela has published in the fields of history and education, with a particular focus on issues of social inclusion in education delivery, and in historical writing. A passionate educator with keen understanding of the multifaceted role of education in overall development, she is one of the pioneers of research that established the disturbing link between teenage pregnancy and lack of girls' attainment of higher levels of education, subsequent to which ameliorative strategies have been implemented to promote better life chances for girls in Botswana's education system.

Mafela has demonstrated her leadership capabilities in many spheres of activity. She has served in key positions at regional and international levels, such as the Organization for Social Science Research in Eastern and Southern Africa (OSSREA), and the Association for African Historians (AAH), in each of which she served as executive board member. For a little under a decade now, she has also been serving in the International Scientific Committee of the UNESCO Project on the Pedagogical Use of the General History of Africa Volumes (PUGHA) as Rapporteur. This project aims to promote transformative approaches to the teaching of African history. The project also seeks to promote mutual understanding, interdependence and peaceful coexistence.

Furthermore, the project highlights the positive contributions Africans have made to the progress of humanity, while fostering a sense of pride in their heritage, self-esteem and self-confidence that may enable them to master their own destiny. Mafela has great energy and passion for this work, and does considerable advocacy at governmental and non-governmental levels, as well as nationally and regionally.

THEO SOWA

Theo Sowa is an independent advisor and consultant, specialising in international social development with a particular emphasis on children's rights and protection issues. She is currently the CEO of the African Women's Development Fund.

Born in Ghana, she has lived and worked in many countries in Africa, as well as the UK, Europe, and the USA. Her work includes advisory roles to African and other international women and children's rights activists and leaders, plus policy development and advocacy with a variety of international agencies and organisations. She was Senior Programme Advisor to the UN Study on Children and Armed Conflict (the Machel Report) and led the five-year review of the report.

Sowa is a board member of various national and international civil society organisations and grant-making foundations, including being a trustee of Comic Relief (a multi-million grant-making foundation) and Chair of Comic Relief's International Grants Committee; a member of the African Advisory Board of the Stephen Lewis Foundation; a Patron of Evidence for Development; a member of the UBS Optimus Foundation; and a board member of the Graça Machel Trust.

She has authored many publications, including being a contributing editor to "The Impact of War on Children"; a contributing author and co editor of a Harvard Law School/UNICEF Innocenti publication on "Children and Transitional Justice"; and co author of "Groupwork and Intermediate Treatment." She was awarded Commander of the Most Excellent Order of the British Empire in June 2010.

THUPTEN JINPA

Interpreter to His Holiness the Dalai Lama

Thupten Jinpa received his early education and training as a monk and obtained the Geshe Lharam degree from the Shartse College of Ganden Monastic University, South India. In addition, Jinpa holds a BA Honors in philosophy and a PhD in religious studies, both from Cambridge University. He taught at Ganden monastery and worked as a research fellow in Eastern religions at Girton College, Cambridge University.

Jinpa has been the principal English translator to H.H. the Dalai Lama since 1985 and has translated and edited numerous books by the Dalai Lama, including The New York Times' bestseller "Ethics for the New Millennium," "Transforming the Mind," "The Universe in a Single Atom: Convergence and Science and Spirituality," and "Towards a True Kinship of Faiths: How the World's Religions Can Come Together." His own published works include, in addition to papers in both English and Tibetan, "Songs of Spiritual Experience" (co-authored), "Self, Reality and Reason in Tibetan Philosophy: Tsongkhapa's Quest for the Middle View," "Mind Training:The Great Collection," and "The Book of Kadam: The Core Texts," the last two titles being part of The Library of Tibetan Classics. Jinpa's Tibetan publications include "Chos kyi snang ba gsar pa" (A New Light on Dharma), a first ever introduction to Buddhism in vernacular Tibetan, as well as the recently published comprehensive modern Tibetan grammar entitled "bod skad kyi brda sprod gsar bsgrigs smra sgo'i lde mig" (A Modern Tibetan Grammar, Key Opening the Door of Speech).

Jinpa is an adjunct professor at the Faculty of Religious Studies at McGill University, Montreal. He is also an executive committee member of the Center for Compassion and Altruism Research and Education (CCARE) at the School of Medicine, Stanford University, and the main author of CCARE's Compassion Cultivation Training (CCT) program. Jinpa is a core member of the Mind & Life Institute, dedicated to promoting dialogues between the sciences and contemplative knowledge. He is the founder and president of the Institute of Tibetan Classics and the general editor for The Library of Tibetan Classics.

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These contributions were made to the Mind & Life Catherine Kerr Award for Courageous and Compassionate Science, in memory of the late Cathy Kerr and her remarkable contributions to the field of contemplative sciences. These donations fund an academic award and lecture in her honor, to be given during the Mind & Life Institute's biennial International Symposium for Contemplative Research (ISCR). Recipients of the award will exemplify the qualities and character that Cathy brought to her work, including bold innovation, imagination, courage, authenticity and heartfulness. 100% of these donations will go directly to the Catherine Kerr Award for Courageous and Compassionate Science. For more information on ways to support this memorial fund, please contact the Mind & Life office of philanthropy at 434-248-7871.

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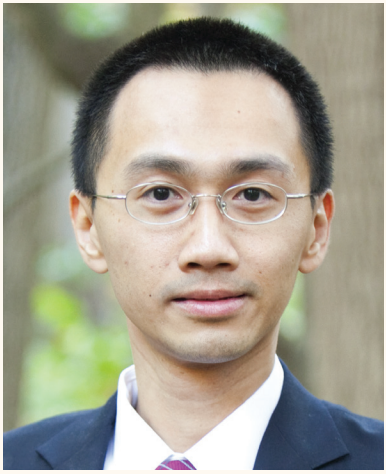

George Wang, MD, PhD, is adjunct assistant professor of medicine at Johns Hopkins University School of Medicine. He is a geriatrician and researcher examining the beneficial effects of mind-body interventions for cancer patients, and a Mind & Life donor since 2015.

"As a physician-scientist, I'm fascinated by the power of the mind, and how it plays a role in health and healing. As a physician, I see on a regular basis how a whole-person approach to health care is really powerful, and particularly needed in a time when we're starting to recognize the inadequacies of the current medical paradigm. For me, it's very satisfying to scientifically study and understand these holistic healing approaches, including mindfulness and meditation, so we can actually see how they influence our health at various levels — the anatomic, cellular and molecular levels. I hope to see mindfulness practices broadened into virtuous actions that benefit society on a large scale.

Ever since my first encounter with Mind & Life, I was fascinated by their merging of the contemplative traditions and science into the same space, and immediately loved the interdisciplinary approach — from neuroscience to health care and the humanities — all in one place. Personally, I think when such a range of scholars come together with a shared interest, amazing things can happen. Mind & Life's mission, that notion of bringing together science and contemplative traditions to alleviate suffering and promote flourishing, aligns very well with my own values, and that is why I strongly support what they do."

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Conversations with the Dalai Lama on Mind, Mindfulness, and the Nature of Reality

Edited by Wendy Hasenkamp
with Janna White

Yale University Press

In 2013, during a landmark six-day meeting at a Tibetan monastery in southern India, with an audience of thousands of monks and nuns, the Dalai Lama gathered with leading scientists, philosophers and monastics for in-depth discussions on the nature of reality, consciousness and the human mind. This eye-opening book presents a record of those spirited and wide-ranging dialogues as prominent scholars including Richard Davidson, Thupten Jinpa, Matthieu Ricard, Tania Singer and Arthur Zajonc address questions such as: Does nature have a nature? Do you need a brain to be conscious? Can we change our minds and brains through meditation? What can science do for a monk, and what can a monk do for science?

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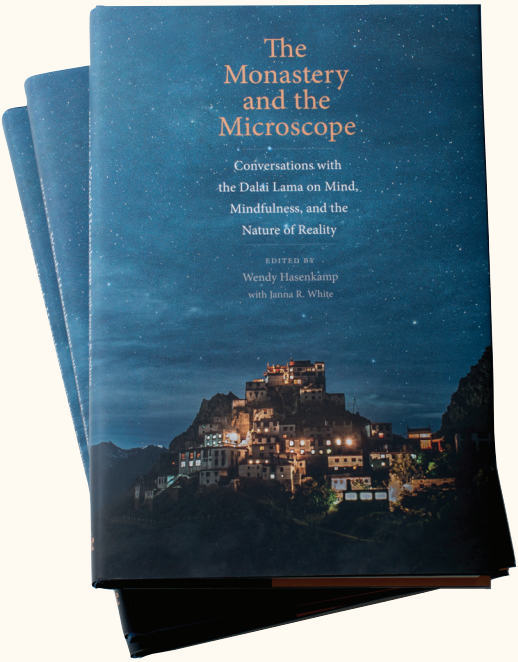

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Thursday, August 17 **DAY ONE**	**Friday, August 18** **DAY TWO**	**Saturday, August 19** **DAY THREE**
MODERATOR: LILY MAFELA	MODERATOR: THEO SOWA	MODERATORS: LILY MAFELA AND THEO SOWA
WELCOME 8:30 – 9:30		
SESSION I 9:30 – 11:30 Michael Eze	**SESSION III** 9:00 – 11:30 Rebecca Shansky Uri Hasson	**SESSION V** 9:00 – 11:30 Pumla Gobodo-Madikizela Presentations by African Youth: Grace Amponsah and Donald Molosi Closing Discussion
LUNCH 11:30 – 13:00	**LUNCH** 11:30 – 13:00	**LUNCH** 11:30 – 13:00
SESSION II 13:00 – 15:00 Mandaza Kandemwa	**SESSION IV** 13:00 – 15:00 Carsten de Dreu Graça Machel	**PUBLIC ADDRESS by the Dalai Lama** 13:00 – 15:00 Musical Performance: Vusi Mahlasela

No flash photography.
Please silence your phone.